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are treated almost exhaustively with special reference to the philosophical theories that underlie his teaching. The author recognizes the molding influence of the Stoic philosophy on Tertullian's theological thinking, and he abundantly justifies the position assumed by a detailed comparison of Tertullian's statements with the utterances of leading representatives of Stoicism. To this source is rightly attributed Tertullian's materialistic conception of God, to whom he ascribed a corporeal nature: *Omne, quod est, corpus est sui generis; nihil est incorporale, nisi quod non est* (*De Carne*, X, 11). Stier's exposition of Tertullian's teaching regarding the divine attributes and his effort to account for each peculiarity are full of interest.

In his Logos doctrine Tertullian is declared to stand essentially upon the same platform with the apologists of the earlier time. His doctrine bears throughout a cosmological character. There is wanting as a constitutive element therein the thought of redemption (atonement). This thought is not wholly neglected, but it is tacked on rather than incorporated. His teaching formed a transition from the subordinationism of the earlier time to the doctrine of the unity in essence of the Son with the Father; but he failed utterly to avoid implicit subordinationism or to give anything like a satisfactory statement of the relation of the Son to the Father.

I do not notice that the author has advanced anything that is altogether new in his discussion; but by treating Tertullian's theology monographically he has been able to bring the materials together with admirable fulness and to give a thoroughly satisfactory *rationale* of Tertullian's system.

ALBERT HENRY NEWMAN.

MCMASTER UNIVERSITY,  
Toronto, Can.

A HISTORY OF NEW ENGLAND THEOLOGY. By GEORGE NYE BOARDMAN, Professor Emeritus of Systematic Theology in Chicago Theological Seminary. New York: A. D. F. Randolph Co., 1899. Pp. 314. \$1.50.

THE object of this book is to trace what was formerly called the "new divinity" in its development from about 1730 through the Edwardean and Hopkinsian eras to what came to be known later as the "New England theology."

The first, or Edwardean, period, 1730-60, covered the active life of Jonathan Edwards, the coryphæus of the attempt to maintain

Calvinism and to regain the ground lost, especially in eastern Massachusetts, to the Arminians. Edwards was ordained at Northampton in 1727, removed to Stockbridge in 1751, where he wrote his treatises on *The Will* and *Original Sin*, and died at Princeton, N. J., in 1758. During this period Whitefield preached in New England, Chauncey and Mayhew declared their conservatism in opposition to the evangelistic spirit of the "Great Awakening," Edwards conducted and defended revivals, opposed the half-way covenant, and insisted on the importance of personal Christian experience.

The practical rise of the "new divinity" dates from the "Great Awakening" and the "new-light" movement, though Dr. Park has referred its origin to Edwards' treatise on *Virtue*.

Transition to the Hopkinsian period from about 1760 was marked by the writings and influence of Joseph Bellamy and Samuel Hopkins. They discussed sin, responsibility, and virtue. "Disinterested benevolence" was pressed to extravagant and unwarranted extremes.

The New England theology was shaped largely by the views of the younger Edwards concerning the atonement. Under his lead the satisfaction theory was rejected, and some form of the governmental theory of the atonement has been taught in New England from the time of Jonathan Edwards, Jr., until the close of Dr. Park's active service at Andover, though the moral-influence theory, largely under the influence of Bushnell, has been received with favor by men like Lyman Abbott, to whom the governmental theory was taught in early life.

The New England theology found further expression in the modifications advocated by N. W. Taylor, professor of theology at New Haven from 1822 to 1858. Taylor was vigorously opposed by Leonard Woods, professor at Andover from 1808 to 1846, and by Bennet Tyler, who became professor of theology at the theological seminary which was established at East Windsor, Conn., in 1834 for the express defense of the old doctrine against the innovations of the New Haven school. The Taylor-Tyler controversy embraced a vigorous discussion of the doctrines of sin, freedom, and regeneration.

With the more recent "new theology" Dr. Boardman has little sympathy. In a brief closing chapter he gives a gloomy picture of present theological thought in New England. According to him present tendencies are characterized by (1) dissent from the old theology and the robust teaching of the great theologians of the past, rejection of historic creeds without any definite formularies in their place, and an imitation of Coleridge and Maurice to the verge of

rationalism and unbelief; (2) a sentimental doctrine of divine love which obscures the sterner teachings of the Bible and minimizes the sense of personal responsibility for wrong-doing; (3) serious modification of historic views concerning the authority and the interpretation of the Scriptures, especially in reference to the incarnation, sin, redemption, and final destiny; (4) a somewhat inconsistent adoption of necessarian evolution joined with a recognition of God as Creator and ruler; (5) a tendency to regard Christ as a natural product.

In answer to the claim that the new theology is Edwardean, Dr. Boardman frankly admits that Edwards was "a thorough idealist, but was obliged to use language to be interpreted in accord with a different philosophy, so that his meaning is not always clear." Still it is maintained that Edwards' views of God's glory as the "last end in creation," of sin and redemption, and of grace, were eminently conservative, and deny beforehand the main positions of the "new theology."

BENJAMIN O. TRUE.

ROCHESTER THEOLOGICAL SEMINARY,  
Rochester, N. Y.

GESCHICHTE UND KRITIK DER NEUEREN THEOLOGIE, insbesondere der systematischen, seit Schleiermacher. Von FR. H. R. VON FRANK, † Geheimrath und Professor der Theologie in Erlangen. Aus dem Nachlass des Verfassers herausgegeben von P. Schaarschmidt, Pastor in Zeschwitz bei Leipzig. Dritte revid., mit einem Beitrag über die Frank'sche Theologie von Professor D. Seeberg vermehrte Auflage. Mit dem Bildniss des Verfassers. Erlangen und Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf., 1899. Pp. 369. M. 6.25.

WE have here the *Grundstock* of a history of modern theology which Frank, should he live, intended to write. The manuscript, as he left it, gives his views to the public in an intelligible manner. The book is designed to be a "guide to the pilgrim along the path both of scientific theological knowledge and of that knowledge of God which accrues to faith." The introduction is devoted to the preconditions of entrance into modern theology, and, owing to its excellent discussion of method, reformation and subjectivism, the time of orthodoxy, and the historic relation between theology and philosophy, is an important piece of work. The first two chapters are given to the theology of Schleiermacher, and the theology dependent upon him. The